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The Bible & the
Jews

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The Bible and the Jews

BY

ALLEN W. JOHNSTON

*Author of "The Roman Catholic Bible and the Roman
Catholic Church," "The Bible and Christian
Science," etc.*

INTRODUCTION BY

DAVID JAMES BURRELL, D.D.

Minister, Marble Collegiate Church, New York



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FOREWORD

ALL men are naturally and intuitively religious, having been created in the likeness of God.

Sin alienates from God. Religion is seeking after a lost God, lost through sin. "We came forth from God" (to quote from Augustine) "and we are *homesick* until we return to Him."

But religion is not enough; the "homeward way" must end at the Father's house. Christianity claims to be the only true religion because it *finds* God. It finds Him unveiled in the person of his only begotten Son who said, "He that hath seen me hath seen the Father; I and my Father are one."

How do we know that Christ is God? By the print of the nails in His hands. Everybody insists that "God is love": but an insensate God who leaves the creatures of His hand adrift on a shoreless and uncharted sea of trouble without making bare His arm to help them is no God for thinking men. Christ is "the Arm of the Lord made bare" for salvation unto all who are willing to be saved through Him.

This book, written by a Gentile layman, a devoted Christian "mighty in the Scriptures," is an

earnest, loving endeavour to present Christ, the long-looked-for Messiah and only Saviour, to the ancient people of God. It is based upon the prophecies of the Old Testament concerning Christ, beginning with the "seed of woman" who was to come in fulness of time to "bruise the serpent's head" and deliver the world from the shame and power and penalty of sin.

It is a proverb among Christians that the Jews are the most inaccessible of all peoples to the Gospel. Yet there is an open-air pulpit in New York (on the corner of Fifth Avenue and Twenty-Ninth Street) where, daily, throngs of Jews assemble at noon to hear a simple, loving presentation of Christ, where the printed Scriptures are distributed and gladly received; and there is reason to believe that many have been convinced.

"To the Law and the testimony." Their own prophets must convince them. Jesus said: "If they believe not Moses and the prophets, neither would they believe though one rose from the dead."

The author makes no railing accusation against the Jews. The spirit of his argument is commendable every way. It is like that of Christ himself who mourned over the rejection of his overtures of mercy with tears: "O Jerusalem, Jerusalem, how often I would have gathered you, as a hen doth gather her brood under her wings, and ye would not."

The time is coming, however, when the Chosen People are to acknowledge Christ as their Messiah; at his appearing every knee shall bow before him and every tongue acknowledge that Jesus is the Christ of God.

Meanwhile, "how beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion, Thy God reigneth!"

DAVID JAMES BURRELL.

*Marble Collegiate Church,
New York, N. Y.*

AUTHOR'S PREFACE

THIS book is written with the hope that among the Jews, God's Chosen People, there will be those who will in the reading, accept Jesus of Nazareth, the Christ whom their forefathers rejected, as their Messiah.

The writer is not giving a detailed account of the Jewish tenets contained in Jewish literature, but only, as he believes, sufficient thereof to serve the hope he has expressed.

Holy Scripture, of the First Covenant and of the New Covenant with God's people, is quoted from the Old and New Testaments.

With such a purpose in mind, may not the writer have reason to believe that his book will be received by all who read it, as not intended to antagonise souls, but rather to win them to Christ?

A. W. J.

Schenectady, N. Y.

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I

ADAM

MAN IN THE BEGINNING

AND God said, *Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

So God created man in his own image, in the image of God created he him; male and female created he them. . . .

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.—GENESIS I: 26, 27, 31.

Thus man was made “very good” but did not remain so.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.—

GENESIS 2: 8, 16, 17, 18, 22.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the serpent said unto the woman, Ye shall not surely die. . . .

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. . . .

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—GENESIS 3: 1, 4, 6, 23, 24.

Thus it came that man fell from good and became evil.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—ECCLESIASTES 7: 29.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . .

But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

And Noah begat three sons, Shem, Ham, and Japheth. . . .

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . .

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. . . .

Thus did Noah; according to all that God commanded him, so did he.—GENESIS 6: 5, 6, 8, 9, 10, 13, 18, 22.

As man was created in the image of God, he was created "Heart, Soul and Mind." The "us" and "our" of the original Being, was Father, Son and Holy Ghost:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—GENESIS 1: 26.

ABRAM—ABRAHAM—THE FATHER OF US ALL

From Noah's time a new generation of men came upon the earth:

These are the generations of Shem. Shem was an hundred years old, and begat Arphaxad two years after the flood. . . .

Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.—GENESIS 11: 10, 27.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . .

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. . . .

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . .

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.—GENESIS 17: 3, 4, 5, 7, 8, 15, 16, 19.

Now we, brethren, as Isaac was, are the children of promise.—GALATIANS 4: 28.

And the Lord said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children,

and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.—GENESIS 18: 17, 18, 19.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . . .

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.—GALATIANS 3: 16, 17, 22.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.—ISAIAH 51: 1, 2.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.—ROMANS 4: 13, 16.

JESUS CHRIST

Abraham is the Father of the Hebrew People. Much more and in a perfect sense is Jesus an

Everlasting Father, so asserted by Moses and by Isaiah, the prophet, if their testimony will be believed by the Jews. Hear the witnesses:

And Moses spake in the ears of the congregation of Israel the words of this song, until they were ended.—
DEUTERONOMY 31: 30.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. . . .

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?—
DEUTERONOMY 32: 1, 6.

When in Genesis, first chapter, and twenty-sixth verse God said: "Let *us* make man in *our* image after *our* likeness," Jesus Christ, His only begotten Son, was included in the *us* and the *our*, because He was in the beginning with God.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—
GENESIS 1: 26.

As to Jesus Christ, it is written:

The same was in the beginning with God.
*All things were made by him; and without him was not anything made that was made.—*JOHN 1: 2, 3.

When the time had come, we find the Son of God teaching the man He created.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—MATTHEW 28: 19.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.—MATTHEW 22: 35, 36, 37, 38, 39.

Man created in the image of God the Father, and possessing Fatherhood, implied that God in His person was, and is, a Father. Jesus Christ is His only begotten Son.

The name "Lord God" is not mentioned in Genesis until after man was created. Thereafter His name is often mentioned as "Lord God:"

In the beginning was the Word, and the Word was with God, and the word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth:—JOHN 1: 1, 2, 3, 14.

God is a Spirit, and He is also the Father.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.—GENESIS 1: 2.

Christ, who was in the beginning, is One with God.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.—COLOSSIANS 2: 8, 9.

These names of Jesus Christ are given in Scripture by the prophet Isaiah, among them is The everlasting Father:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—ISAIAH 9: 6, 7.

This prophecy was made by Isaiah about 300 years after the time of King David's reign. The Jews correctly insist that their God is One. Scripture confirms it as follows:

He saith unto them, How then doth David in spirit call him Lord, saying, . . .

If David then call him Lord, how is he his son?—

MATTHEW 22: 43, 45.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—PSALM 110: 1.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.—MARK 12: 32, 33, 34.

When the work of Jesus Christ, who is now in Heaven at the right hand of God, shall be finished, then God shall be all in all:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . .

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

—I CORINTHIANS 15: 24, 28.

Jesus Christ shall have that glory which He had with the Father before the world was. We pre-

sent the evidence of it from both the Old and New Testaments:

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . .

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—JOHN 17: 4, 5, 11, 13.

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—ACTS 3: 20, 21, 22.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.—DEUTERONOMY 18: 15.

What Prophet in all the world's history resembles (being like unto) Moses, as does Jesus Christ?

Well may Israel rejoice in the prayer of Jesus that He might be glorified with the glory of the Father which He had with the Father before the world was.

For He is there now bringing Israel to Himself, through faith in His name. Here is the testimony of the martyr Stephen:

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—ACTS 7: 55, 56, 59, 60.

THE MESSIAH—A SAVIOUR

Where can we find such love as Christ has
How shall man escape if so great salvation is neglected?

*For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;
How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him
—HEBREWS 2: 2, 3.*

O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather

her brood under her wings, and ye would not!—
LUKE 13: 34.

But Israel is to return to his God through faith in Jesus Christ, who was crucified for the world.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—ISAIAH

12: 1, 2, 3, 4, 5, 6.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.

—ROMANS 11: 26, 27, 28, 29.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

Jesus Christ, by all of His names given by the Father and contained in Scripture, is the Messiah of Scripture. The only begotten of the Father and a Stone of Stumbling and a Rock of Offence to both houses of Israel.

Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in mount Zion.—

ISAIAH 8: 13, 14, 15, 16, 17, 18.

Does not Christ speak here in the Spirit: "I and the children whom the Lord hath given me"?

And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

—HEBREWS 2: 13.

ONE GOD

Is there not One God in Three Persons—Father, Son and Holy Ghost,—as well as the one universe we know, with unnumbered stars within it?

Does not the electric light have united in one form, light, heat and power, manifest or latent? If this is so in nature, why may it not be true in nature's Creator?

Hebrew children, we learn, have been taught by loving parents that the Talmud is to be closely associated with the Law which God gave to Moses, and which was written in the Book of the Law.

When we compare portions of the Talmud with the written law of God by Moses, we feel compelled to take note of the great difference and to feel thankful for the sake of a people God has chosen, that our Saviour, Jesus Christ, referred to the traditions of the Jews as He did.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.—MARK 7: 8, 9, 13.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

But in vain they do worship me, teaching for doctrines the commandments of men.—MATTHEW 15: 2, 3, 9.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot. . . .

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.—I PETER 1: 18, 19, 20.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—COLOSSIANS 2: 8.

How is it to be explained that Nebuchadnezzar saw in the fiery furnace a fourth man who looked like the Son of God, unless it was that the likeness of the Son of God had been revealed to him from heaven, or by men who had made the likeness of the Son of God to become known to men through their knowledge of the Scripture prophecies or revelations from heaven otherwise made to them? It was not a Son of God the King saw, but was the form of a fourth man walking in the midst of the fire, and the form of the man was like *the* Son of God.

So these children of Israel were delivered.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted

in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."—DANIEL 3: 25, 28.

For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee.

I am the Lord, your Holy One, the creator of Israel, your King.—ISAIAH 43: 3, 15.

And he said, The Lord is my rock, and my fortress, and my deliverer.

For who is God, save the Lord? and who is a rock, save our God?—II SAMUEL 22: 2, 32.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—MATTHEW 16: 18.

HIS OWN RECEIVE HIM NOT

The apostle Paul writes: "For the love of Christ constraineth us." God is love. This love of God in Christ will surely constrain His chosen people. Has the terrible persecution which has befallen the chosen people been of God's choosing? Surely not! The choice was made by God's chosen people.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.—II CORINTHIANS 5: 14.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.—MATTHEW 27: 22, 23, 24, 25.

The One who created Adam also so loved his chosen people, that he purchased them after man transferred his allegiance to Satan in the Garden of Eden.

Is it not true that “Emmanuel” is “God with us”?

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—ISAIAH 9: 6, 7.

Jesus Christ said that His disciples should be his witnesses.

Then opened he their understanding, that they might understand the scriptures.

And said unto them, Thus it is written, and thus it behoved Christ, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.—LUKE 24: 45, 46, 47, 48.

Here we have the witnessing of St. John:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. . . .

He came unto his own, and his own received him not.

But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, and the glory as of the only begotten of the Father,) full of grace and truth.

—JOHN 1: 1, 2, 11, 12, 13, 14.

The first Adam, our ancestor, a son of God (not the only begotten Son of God, the second Adam) talked with God and knew of God as His Creator, but not so closely as to know Him as His Father in Heaven.

Adam was turned out of Eden, that he might, if he would, come to the Father, through the Son, by His cross.

Israel and all the world whom God loved must come that way if they will come:

Who hath believed our report? and to whom is the arm of the Lord revealed? . . .

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—ISAIAH 53: 1, 6.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—ACTS 4: 10, 11, 12.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

THERE WILL BE LAST DAYS

It would seem impossible that Israel would now rejoice in the spirit that once rejected Him, although they still reject Him. Yet we are deeply impressed with the expression from the Bible as to a generation which may refer to part of Abraham's descendants in the last days:

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

And then shall they see the Son of man coming in the clouds with great power and glory.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now learn a parable of the fig tree; When her branch is yet tender and putteth forth leaves, ye know that summer is near:

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done.

Heaven and earth shall pass away: but my word shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.—MARK 13: 24-33.

A SIGN GIVEN TO THE HOUSE OF DAVID

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

EMMANUEL—GOD WITH US—IS THE MESSIAH

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—ISAIAH 7: 13, 14.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—MATTHEW 1: 23.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—
JOHN 1: 14.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

*And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.—*ACTS 2: 36, 37, 38, 39, 40.

Adam was a son of God by creation, but there is a God-man, Jesus Christ, the only begotten Son of God.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—*PSALM 2: 7, 8.

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*JOHN 3: 16.

Had God created man a being possessing knowledge of good and evil and in that respect as like the Godhead, man would not be, as he is, capable of partaking of Christ through faith. So when he partook of the fruit of the tree he was turned out of the Garden.

In Schechter's "Studies in Judaism" we read on page 152: "It is true that we do not find in the Scripture such words as: 'You are commanded to believe in the existence of God.'" But that Schechter is mistaken the following Scripture shows:

And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.—II CHRONICLES 20: 20.

*And the Lord said unto him, What is that in thine hand?
And he said, A rod.*

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

*That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.—
EXODUS 4: 2, 3, 4, 5.*

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I

Speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.—
EXODUS 19: 9.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?—NUMBERS 14: 11.

God, the Redeemer, demanded belief in Himself. There can arise no God after Him who was not Himself God in the beginning. The Messiah of God has come in Jesus Christ, the Redeemer. Here the Scripture is given that declares it:

GOD'S WITNESSES

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour.

I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that I can deliver out of my hand: I will work, and who shall let it?

Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

I am the Lord, your Holy One, the creator of Israel, your King.—ISAIAH 43: 10-15.

God, the Father, is a spiritual being, a spiritual personage, having a personality who speaks, who walks, who moves upon the waters, who sees, who loves, who hates, who is a being, a person, became flesh and man, was created in His image, and Jesus Christ was begotten in the express image of His person.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.—
GENESIS I: 2, 3.

*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—*HEBREWS I: 3.

*And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. . . . And he said, My presence shall go with thee, and I will give thee rest. . . . And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.—*EXODUS 33: 11, 14, 21, 22, 23.

This was the only begotten Son of God who thus spake unto Moses, For no man shall see God the Father and live: Moses saw the face of Him whose glory was with the Father before the world was and lived.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—JOHN 17: 5, 24.

The heavens declare the glory of God the Father, but his face man hath not seen, save the God man, Christ Jesus, unto whom is given His power and Godhead.

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.—PSALM 19: 1, 2, 3.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . .

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.—GENESIS 32: 24, 30.

He is the only begotten Son of the Father, whom Jacob wrestled with at Bethel. Man created in the

image of the Deity must have some resemblance to Him, and as the Word was God and was made flesh, we bear a form (a body) like Jesus Christ, in some respects,—the Word made flesh.

And God went up from him in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

And Jacob called the name of the place where God spake with him, Beth-el.—GENESIS 35: 13, 14, 15.

Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us;

Even the Lord God of hosts; the Lord is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.—HOSEA 12: 4, 5, 6.

I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.—GENESIS 31: 13.

When He comes again to receive us, we shall be like him.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—I THESSALONIANS 4: 17.

Jesus witnesses to His Deity before the High Priest:

But he held his peace, and answered nothing. Again the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—MARK 14: 61, 62.

JACOB'S PROPHECY OF SHILOH

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. . . .

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—

GENESIS 49: 1, 2, 10.

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.—REVELATION 12: 7.

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.—REVELATION 13: 5, 6, 7, 8, 9.

DANIEL'S PRAYER FOR GOD'S PEOPLE AND GOD'S CITY

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And I prayed unto the Lord my God, and made my confessions, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolation, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.—DANIEL 9: 3-19.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—AMOS 3: 7.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. . . .

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—GENESIS 49: 1, 2, 10.

II

AFTER MANY DAYS

THE Prince of Peace is to come in the later days, even Jesus Christ:

Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—ISAIAH 49: 1-6.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.—JOB 19: 25.

After many days thou shalt be visited: In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.—EZEKIEL 38: 8.

THE OLD AND THE NEW COVENANT

The last will and testament of a man can only be probated after his death, so Jesus Christ made a New Testament, which made the first testament not effective because of the new and last one.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.—HEBREWS 8: 13.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all. . . .

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—HEBREWS 9: 1, 2, 3, 6, 7, 8, 9, 10, 11, 12, 13, 14.

When God created the heavens and the earth, Man was his greatest work. The High Priest alone went into the Second Tabernacle, not without blood, to cleanse in a figure the greatest of God's creation—Man. In a figure the blood of goats and calves was not the best. God gave His only begotten Son. Now we are clean through the Word which He has spoken to Jew and Gentile.

Now ye are clean through the word which I have spoken unto you.—JOHN 15: 3.

In Jeremiah, thirteenth chapter, we find these words:

Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be? or as the margin has it after when yet?

David, the King and Prophet, wanted God to make a new creation in him.

Create in me a clean heart, O God; and renew a right spirit within me.—PSALM 51: 10.

For by one offering he hath perfected forever them that are sanctified.—HEBREWS 10: 14.

And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
—GENESIS 4: 3, 4, 5.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.—HEBREWS 11: 4, 5.

Why may not Israel have this joy?

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.—
PHILIPPIANS 2: 2.

ZION

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

*And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.—*MICAH 4: 1, 2.

We are now in the latter days mentioned in the Old Testament and in the New Testament, under the new covenant. The time of Jesus Christ, the second Adam.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

*Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—*HEBREWS 1: 1, 2.

Jesus saith unto her, Thy brother shall rise again.

Martha said unto him, I know that he shall rise again in the resurrection of the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. . . .

She said unto him, Yea, Lord: I believe that thou art

the Christ, the Son of God, which should come into the world.—JOHN 11: 23, 24, 25, 27.

Paul the “apostle” of Jesus Christ gave admonition to the young Timothy as follows:

This know also, that in the last days perilous times shall come.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . .

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.—II TIMOTHY 3: 1, 14, 15, 16, 17.

ISRAEL NOT CAST AWAY BUT SAVED BY GRACE

In his epistle to the Romans, Paul writes of the salvation by the grace of God, through faith, of both Jews and Gentiles:

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.—ROMANS II: 1, 2, 3.

God predestinated those He foreknew to be conformed to the image of his Son.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.—ROMANS 8: 29.

In the epistle of Paul to the Romans, we are also informed that those elected by grace cannot be elected by works.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.—ROMANS II: 4, 5, 6, 7.

Paul writing to the Romans, refers to the prophecy of David:

And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

Let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?—ROMANS 11: 9, 10, 11, 12.

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not: and make their loins continually to shake.—PSALM 69: 20, 21, 22, 23.

And Paul likens the Roman Gentiles to a wild olive tree:

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if by casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.—ROMANS 11: 13, 14, 15, 16, 17.

And, again, the apostle to the Gentiles mentions the goodness of God toward them and to the goodness of God to the Jews if they remain not in unbelief.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.—ROMANS 11: 20, 21, 22, 23, 24, 25.

Israel is mentioned as the firstfruits of the Lord's increase.

Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend;

evil shall come upon them, saith the Lord. . . . Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. . . . Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit?—JEREMIAH 2: 3, 9, 11.

And we find in the law that firstfruits were to become the Lord's portion.

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.—EXODUS 22: 29.

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.—DEUTERONOMY 18: 4.

But the Gospel turns from the law to grace, from the flesh to the spirit, from Moses to the Christ he prophesied of.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—ROMANS 8: 23.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.—JAMES 1: 18.

Grace and Truth came by Jesus Christ.

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—JOHN 1: 17, 18.

But now is Christ risen from the dead, and become the firstfruits of them that slept.—I CORINTHIANS 15: 20.

What is meant by the words of the writer of the epistles to the Hebrews?

For if the firstfruit be holy, the lump also is holy: and if the root be holy, so are the branches.—ROMANS 11: 16.

Is it not that if Christ is holy, His firstfruits are holy also, seeing He is One with the Father?

THE REDEEMER

Is it possible to construe the word "Redeemer" into any other meaning than one who redeems, who pays the demand, who gives an equivalent for what is pledged? Why, is not for man to say. Sufficient is it to know that we are bought, and that the price is paid:

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.—EXODUS 6: 6.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
—ISAIAH 53: 1-12.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph.—PSALM 77: 15.

But now saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—ISAIAH 43: 1.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.—ISAIAH 52: 9.

For he said, Surely they are my people, children that will not lie; so he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?—ISAIAH 63: 8, 9, 10, 11, 12.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—HOSEA 13: 14.

O death, where is thy sting? O grave, where is thy victory?—I CORINTHIANS 15: 55.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him.—ROMANS 6: 3, 4, 5, 6, 7, 8.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.—EZEKIEL 18: 4.

Behold the man!

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them,

Take ye him, and crucify him: for I find no fault in him.—JOHN 19: 5, 6.

THE SECOND ADAM

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from Heaven.—I CORINTHIANS 15: 45, 46, 47.

“Behold I make all things new!”

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.—REVELATION 21: 5.

Let us answer Isaiah’s question, “Who hath believed our report and to whom is the arm of the Lord revealed?”

What man assuming to be a King, beside Jesus Christ, “the King of the Jews” has ever sought to be exalted among men who did not expect to live, and hoped to live and rejoice in the honours he sought. But here was a man who knew He was sent of God the Father, to die for mankind and set about his Father’s business at twelve years of age and set His face like a flint to meet that death at Jerusalem.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.—

LUKE 4: 14-20.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers.

But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.—ISAIAH 61: 1-6.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?—LUKE 2: 49.

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

For they shall call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name. . . .

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . .

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. . . .

All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. . . .

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from that time it was, there am I: and now the Lord God, and his Spirit hath sent me.—ISAIAH 48: 1, 2, 9, 12, 14, 16.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—JOHN 3: 17.

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.—PSALM III: 9.

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.—ISAIAH 50: 7.

The life is more than meat, and the body is more than raiment.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—LUKE 12: 23, 32.

The apostle John in his first epistle General; second chapter, asserts in strong terms that not to know the Son (that is, to deny Him) is evidence by those who deny him that they do not know the Father.

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.—I JOHN 2: 23.

BELIEVE ON THE LORD JESUS CHRIST

Note that it is not "a Son" as Adam was, but "The Son," thereby referring to the only begotten Son of the Father, Jesus Christ.

I and my Father are one.—JOHN 10: 30.

Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.—MARK 12: 6.

There is no middle path marked out in Scripture leading to salvation. Jesus Christ is the way.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.—MATTHEW 12: 30.

The New Testament, the New Covenant, is always true to Jewish prophets.

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.—ISAIAH 8: 14-18.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple; and when the parents brought him the child Jesus, to do for him after the custom of the law.

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation;

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.—LUKE 2: 25-32.

Was it not a miracle that Isaac was given to Abraham and Sarah in their old age? Could not the Virgin Mary likewise bear a Son by the Spirit of God, who ordained both births—the first and new covenant:

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.—GENESIS 21: 6, 7.

Does it require more faith to believe that God (who created Adam) could bring to birth from a virgin a second Adam, than that faith which was given Abraham when he offered up Isaac, his only son—the son of promise?

I will set his hand also in the sea, and his right hand in the rivers.

He shall cry unto me, Thou art my Father, my God, and the rock of my salvation.

Also I will make him my firstborn, higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make to endure forever, and his throne as the days of heaven.—PSALM 89: 25, 26, 27, 28, 29.

What house, except the Lord's own house, could fulfil the prophecies of David?

Now therefore thus shalt thou say unto thy servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel. . . .

And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me an house, and I will stablish his throne for ever. . . .

And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? . . .

O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible-ness by driving out the nations from before thy people, whom thou hast redeemed out of Egypt?

For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.—I

CHRONICLES 17: 7, 11, 12, 16, 19, 21, 22.

It should be noticed that the seed which should be raised after David was to be later than his sons, and his kingdom should be established. David's house in the seventeenth verse is spoken of "for a great while to come,"—Solomon's house was nigh, next to David, therefore it was not Solomon's reign that is here referred to, but Jesus Christ's.

The Old and the New Testaments agree as being the word of God:

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.—LUKE 1: 31, 32.

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

The silver is mine, and the gold is mine, saith the Lord of hosts.

The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.—HAGGAI 2: 5-9.

The Scripture is perfect in its agreements; it cannot be broken:

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—

GENESIS 49: 10.

I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Shethh.—NUMBERS 24: 17.

And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—REVELATION 1: 5, 6, 7, 8.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.—REVELATION 22: 16.

All Scripture must be fulfilled.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.—MATTHEW 26: 56.

If he called them gods, unto whom the word of God came, and the scripture cannot be broken.

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.

If I do not the works of my Father, believe me not.—

JOHN 10: 35, 36, 37.

*And again another scripture saith, They shall look on him whom they pierced.—*JOHN 19: 37.

*For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.—*PSALM 22: 16.

Jesus is the morning star that shone above all others, the only begotten Son.

*When the morning stars sang together, and all the sons of God shouted for joy?—*JOB 38: 7.

The apostle John very earnestly pleads in his first letter, that to deny that Jesus is the Christ (I John, second chapter) places all who do so in opposition to the truth. John, in his gospel by inspiration of the Holy Spirit, writes of the fulfilment of the Tabernacle and of the New Covenant made by the Lord.

And I will dwell among the children of Israel, and will be their God.

And they shall know that I am the Lord their God, that brought them out of the land of Egypt, that I may dwell among them: I am the Lord their God.—

EXODUS 29: 45, 46.

Also the Covenant proclaimed by the prophet Isaiah.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.—ISAIAH 2: 2, 3, 4.

This is also proclaimed by Jesus Christ when He (the Word) was made Flesh, in His book of Revelation.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega; the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—REVELATION 21: 5, 6, 7.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.—PSALM 91: 1, 2, 3.

There is a Redeemer in the Godhead. Not only *will* be, but *is*, as is written of Him: "I *am* the first and the last."

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God: I know not any.—ISAIAH 44: 6, 7, 8.

While the Pharisees were gathered, Jesus asked them whose Son Christ was? They answered "David's." Yet both the Old and the New Testaments agree that He is the only begotten Son of God, by the following Scripture:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

*The Lord at thy right hand shall strike through kings
in the day of his wrath.*—PSALM 110: 1, 2, 3, 4, 5.

*On these two commandments hang all the law and the
prophets.*

*While the Pharisees were gathered together, Jesus asked
them,*

Saying, What think ye of Christ? whose son is he?

They say unto him, The son of David.

*He saith unto them, How then doth David in spirit call
him Lord, saying,*

*The Lord said unto my Lord, Sit thou on my right
hand, till I make thine enemies thy footstool?*

If David then called him Lord, how is he his son?—

MATTHEW 22: 40, 41, 42, 43, 44, 45.

If both the Spirit in David and Jesus agree that Christ is the Son of God at His right hand, does it not become every one of God's chosen people to agree with the Scripture and accept Him as their Messiah, who was, and is, and is to come—the Lord?

*And Jacob vowed a vow, saying, If God will be with
me and will keep me in this way that I go, and will
give me bread to eat, and raiment to put on.*

*So that I come again to my father's house in peace;
then shall the Lord be my God.*—GENESIS 28: 20, 21.

*Sow to yourselves in righteousness, reap in mercy;
break up your fallow ground: for it is time to seek
the Lord, till he come and rain righteousness upon
you.*—HOSEA 10: 12.

Job sought God, but He was hidden on the right hand.

Oh that I knew where I might find him! that I might come even to his seat! . . .

Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. . . .

For God maketh my heart soft, and the Almighty troubleth me.—JOB 23: 3, 8, 9, 10, 16.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.—JOB 42: 7.

Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.—PSALM 17: 7.

Jesus proclaimed Himself the Christ, the Son of the Blessed, as witness the following Scripture:

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—MARK 14: 61, 62.

III

DIVISIONS OF THE HEBREW BIBLE

THE Jews divided their sacred books into three parts:

1. "The Law" (Torah) comprising the five books of Moses.

2. "The Prophets" (Nebiim) comprising the books of Joshua, Judges, I and II Samuel, I and II Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets.

3. "The Writings" (Kethubim). Under this title were placed:

I. Psalms, Proverbs, Job.

II. Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.

III. Daniel, Ezra, Nehemiah, I and II Chronicles.

The writer finds the Old and the New Testament interwoven. The quotations from them are taken as occasion arises in this book for their use rather than any purpose of treating the Testaments separately.

In comparing the Bible with Judaism, the writer has made use of the book, "Studies in Judaism," written by the Hebrew Scholar, S. Schechter, M.A., Reader in Talmudic in the University of Cam-

bridge. The book is published by the Jewish Publication Society of America.

From that authority under the head of "The Dogma of Judaism," the following quotation is made:

"As is well known, Maimonides (1130-1205) was the first Rabbanite who formulated the dogmas of the Synagogue. But there are indications of earlier attempts."

"That Maimonides was quite conscious of the importance of this exposition can be gathered from the concluding words addressed to the reader: "Know these (words) and repeat them many times, and think them over in the proper way. God knows that thou wouldst be deceiving thyself if thou thinkest thou hast understood them by having read them once or even ten times. Be not, therefore, hasty in perusing them. I have not composed them without deep study and earnest reflection."

The result of this deep study was that the following Thirteen Articles constitute the creed of Judaism. They are:

1. The belief in the existence of a Creator; 2. The belief in His Unity; 3. The belief in His Incorporeality; 4. The belief in His Eternity; 5. The belief that all worship and adoration are due to Him alone; 6. The belief in Prophecy; 7. The belief that Moses was the greatest of all Prophets, both before and after him; 8. The belief that the Torah was revealed to Moses on Mount Sinai; 9. The belief in the Immutability of this revealed Torah; 10. The belief that God knows the actions of men; 11. The belief in Reward and Punish-

ment; 12. The belief in the coming of the Messiah;
13. The belief in the Resurrection of the dead.

It will be noticed at once by the Christian reader that a great similarity exists between these dogmas of Judaism by Maimonides and the Christian's creed, with the following exceptions:

"The belief in His Incorporeality (the Creator).

"The belief that Moses was the greatest of all Prophets, both before and after him.

"The belief in the coming of the Messiah."

First:—We compare with the written Word (Torah), the Immutability of which word is assented to in Article Nine of the Dogma or Creed of Judaism.

"The belief in the Creator's Incorporeality, that is, according to the dictionary 'being intangible': It would be impossible to make an Image of an intangible personality, when the Deity—Father, Son and Holy Ghost (God), said, Let us make man in our image, after our likeness." He made man in all his parts The Created Man. The image and likeness must reveal the tangible original.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—GENESIS I: 26.

Thus man was made in the Image and after the Likeness of Jesus Christ, the only begotten Son

of God, The Word, by whom man was made. The "Word" signifies the Jew's "Messiah," by usage of the Jews, according to Jewish literature.

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name J A H, and rejoice before him.—PSALM 68: 4.

The Chaldean Paraphrasists, the most ancient Jewish writers extant (according to Cruden) generally made use of the word "MEMRA," which signifies the "WORD," in those places where Moses puts the name "JEHOVAH."

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truths: for thou hast magnified thy word above all thy name.—PSALM 138: 2.

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.—EXODUS 6: 3.

It was in the form of man that God appeared to Jacob at Peniel.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

—GENESIS 32: 24-30.

The Lord spake unto Moses as a man speaketh unto his friend.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.—
EXODUS 33: 11.

The Lord's hand was used in covering Moses and Moses saw his back parts.

And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.—
EXODUS 33: 23.

The Lord wrote upon the tables of stone. "The Lord stood there" with Moses.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.—
EXODUS 34: 5.

Second: Seventh Article. The belief that Moses was the greatest of all prophets, both before and after him. The Lord said unto Moses, "I will raise up a prophet from among their brethren."

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—DEUTERONOMY 18: 18, 19.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.—JOHN 6: 14.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? . . .

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.—MATTHEW 11: 7, 10, 11.

Therefore Moses was not greater than John, according to the words of Jesus, nor according to

the following words of Isaiah, for he names the child that is born "the everlasting Father," and in Psalms as "above his fellows."

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—*ISAIAH 9: 6, 7.

*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—*PSALM 45: 7.

Third: Article 12. The belief in the coming of the Messiah.

If this article referred to the second coming of the Messiah, there would be no comment by the writer, but it is evident that the belief is to the Jewish conception of a Messiah which is not Jesus Christ.

It is our purpose to quote from the Bible which shows that the Messiah has come and will come again.

There is direct prophecy of the coming of Jesus Christ, the Anointed, the Messiah in Hannah's prayer and song. I Samuel, Second Chapter, com-

pare it with the fulfilment by the song of Mary, the Mother of our Lord.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.—I

SAMUEL 2: 1, 2, 3.

And Mary said, My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things: and holy is his name.—LUKE 1: 46, 47, 48, 49.

The bows of the mighty men are broken, and they that stumbled are girded with strength.

They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory:

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for the pillars of the earth are the Lord's, and he hath set the world upon them.—I SAMUEL 2: 4, 5, 6, 7, 8.

MARY'S SONG

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.—LUKE 1: 50, 51, 52, 53.

HANNAH'S SONG

He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.—I SAMUEL 2: 9, 10.

MARY'S SONG

He hath holpen his servant Israel, in remembrance of his mercy;

As he spake to our fathers, to Abraham, and to his seed forever.—LUKE 1: 54, 55.

And here follows the fulfilment of Hannah's prayer and prophetic song by the prophet Zach-

arias, the father of John, the forerunner of our Lord:

*And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
And hath raised up an horn of salvation for us in the house of his servant David;
As he spake by the mouth of his holy prophets, which have been since the world began:
That we should be saved from our enemies, and from the hand of all that hate us;
To perform the mercy promised to our fathers, and to remember his holy covenant;
The oath which he swore to our forefather Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
In holiness and righteousness before him, all the days of our life.
And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people by the remission of their sins,
Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.—LUKE 1: 67-79.*

There was no king of the children of Israel at the time Hannah gave her prayer and song, except the Saviour of whom she prophesied.

DIVISIONS OF THE HEBREW BIBLE 81

Here is the proclamation of the Messiah, the only begotten Son of God, who came as Bethlehem's babe, recorded by the Spirit:

*I will declare the decree: the Lord hath said unto me
Thou art my Son; this day have I begotten thee.—*
PSALMS 2: 7.

*God hath fulfilled the same unto us their children, in
that he hath raised up Jesus again; as it is also written
in the second psalm, Thou art my Son, this day
have I begotten thee.—*ACTS 13: 33.

*Thou lovest righteousness, and hatest wickedness,
therefore God, thy God, hath anointed thee with the
oil of gladness above thy fellows.—*PSALM 45: 7.

It was Andrew who found the Messiah and told his brother Simon of Him, but it was God the Father who made known to Simon Peter that Jesus was the Christ.

*One of the two which heard John speak and followed
him, was Andrew, Simon Peter's brother.
He first findeth his own brother Simon, and saith unto
him, We have found the Messiah, which is, being interpreted,
the Christ.—*JOHN 1: 40, 41.

*And Simon Peter answered and said, Thou art the
Christ, the Son of the living God.
And Jesus answered and said unto him, Blessed art
thou, Simon Bar-jona: for flesh and blood hath not
revealed it unto thee, but my Father which is in
heaven.—*MATTHEW 16: 16, 17.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—MATTHEW 11: 27.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—JOHN 14: 6.

It was urged upon the disciples by Jesus to believe upon Him as they believed in God.

Let not your heart be troubled: ye believe in God, believe also in me.—JOHN 14: 1.

Immediately upon asking them to do this, He turns their attention to his Father's house.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—JOHN 14: 2.

The heavens that are telling the glory of God are the work of God which by their association with Him they have learned to believe in.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him?—PSALM 8: 1, 3, 4.

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.—PSALM 19: 1, 2, 3.

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—ROMANS 1: 19, 20.

Yes; the disciples believed in God, but had not as yet sufficiently believed in Him to find the way to come to him through His Christ, His Messiah, His Son. The Way, the Truth and the Life from henceforth they were to realise and know Christ as the way to God, through whom they had been led.

Israel learned to know God, but not to come to Him as a people as closely as he wanted. He chose Israel for His people. They rejected Him. He wants them as sons to come to Him.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.—ROMANS 8: 29.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—HEBREWS 2: 10.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? . . .

He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. . . .

I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. . . .

I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.—PSALM 22: 1, 8, 9, 14, 15, 17, 18.

When He accomplished the shedding of His blood and the giving of His body for mankind, He gloried in His completed work, saying—"It is finished" and gave up His Spirit to His Father who sent Him.

They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. . . .

He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. . . .

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me? . . .

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.—MATTHEW 27: 34, 35, 43, 46, 49, 50.

FAITH AND HOPE OF JUDAISM

In our search for tenets of Judaism we find on page 151 in the book, "Studies in Judaism," by Schechter, the following:

I have no intention here of answering the question, What is Judaism? This question is not less perplexing than the problem, What is God's world? Judaism is also a great Infinite, composed of as many endless Units, the Jews. And these Unit-Jews have been, and are still, scattered through all the world, and have passed under an immensity of influences, good and bad. If so, how can we give an exact definition of the Infinite, called Judaism?

But if there is anything sure, it is that the highest motives which worked through the history of Judaism are the strong belief in God and the unshaken confidence that at last this God, the God of Israel, will be the God of the whole world; or, in other words, Faith and Hope are the two most prominent characteristics of Judaism.

Whatever may be considered as the two most prominent characteristics of Judaism, by Schechter, the Bible gives the following as the two most prominent commands of God to men—Love to God and Love to Man.

Hear, O Israel: The Lord our God is one Lord.

And thou shalt love the Lord thy God, with all thine heart and with all thy soul, and with all thy might.

—DEUTERONOMY 6: 4, 5.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.—LEVITICUS 19: 18.

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.—MARK 12: 29, 30, 31, 32, 33.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.—LUKE 10: 25, 26, 27, 28.

It is to be noted that the second command is said by Jesus to be like the first. The loving of God and the loving of our neighbour are alike. This is taken up again in the New Testament.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.—LUKE 7: 40, 41, 42, 43.

Thus if we forgive much, we gain the greater love, and if any in need are our neighbours, those in need of forgiveness, we should forgive, even as we expect to be forgiven of our Father in heaven,

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.—LUKE 6: 36, 37.

If we say to the friend visiting us in one of the delightful spring months: "Let us go along this road by the river and then we shall turn to the

right along that row of trees you see not far away; then we will come to a meadow covered with patches here and there of springtime blooms," thus we will, in all likelihood, have interested him with a desire to see the beautiful path we know of.

Of all beautiful paths, there is none as truly joyful, enriched with charming landscape, as the straight and narrow way pointed out by Jesus Christ.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—

MATTHEW 7: 13, 14.

And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

My covenant with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.—MALACHI 2: 4, 5, 6, 7, 8.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.—EXODUS 23: 20.

Through the tender mercy of our God; whereby the dayspring from on high hath visited us.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

—LUKE 1: 78, 79, 80.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . .

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The Lord sent a word unto Jacob, and it hath lighted upon Israel.—ISAIAH 9: 2, 6, 7, 8.

For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

And though the Lord gave you the bread of adversity, and the water of affliction, yet shall not thy teachers

be removed into a corner any more, but thine eyes shall see thy teachers.—ISAIAH 30: 19, 20.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.—JOHN 14: 5, 6.

We are endeavouring to get hold of those tenets in Judaism which are so binding as to keep so many of its followers from accepting the Messiah, Jesus Christ, as their own Messiah, thus we continue to quote from "Studies in Judaism" (page 151).

"Insufficient and poor as they may be in proportion to the importance of these two fundamental documents of Judaism, these remarks may nevertheless suggest a connecting link between the teachings of Jewish antiquity and those of Maimonides and his successors.

"I begin with the Scriptures.

"The Bible itself hardly contains a command bidding us *to believe*. We are hardly ordered, *e.g.*, to believe in the existence of God. I say hardly, but I do not altogether deny the existence of such a command."

Perhaps the most definite command of God to believe in Him that He is God, we find in the bold prophecy of Isaiah, because it is Israel to whom it is directed.

ISRAEL A CHOSEN WITNESS

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I

have redeemed thee, I have called thee by thy name; thou art mine. . . .

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.—ISAIAH 43: 1, 10, 11.

Here He is mentioned as God and as Redeemer and Saviour. It was He who paid the price for Israel's redemption, who are His by right of creation and purchase. "He that formed thee, O Israel, for I have redeemed thee, thou art mine! Ye are my witnesses, saith the Lord."

Will His witnesses whom He hath redeemed still continue to deny Him by refusing to testify for Him?

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.—PSALM 69: 20.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.—JEREMIAH 23: 5-9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—PSALM 51: 17.

And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—LUKE 22: 19, 20.

Could any greater Saviour and Redeemer appear than has appeared to Israel?

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—ISAIAH 7: 14.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,

which being interpreted is, God with us."—MATTHEW 1: 21, 22, 23.

Are the Gentiles to have faith in the Prophets' words from Scripture, and those to whom they were delivered, refuse them? Shall Gentiles be saved by the grace of Jesus Christ through faith and the children of the promises still cling to faith and hope, without the love Christ had for the world—that faith and hope which we have quoted from "Studies in Judaism" as being "the two most characteristics of Judaism?"—a faith and a hope without Jesus Christ who paid the price for their redemption?

INHERITANCE BY LAW, FAITH AND PROMISE

For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, there is no transgression.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.—ROMANS 4: 14, 15, 16.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . .

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. . . .

For as by one man's disobedience many were made

sinners, so by the obedience of one shall many be made righteous.—ROMANS 5: 2, 5, 19.

For I determined not to know anything among you, save Jesus Christ and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of Power;

That your faith should not stand in the wisdom of men, but in the power of God.—I CORINTHIANS 2: 2, 3, 4, 5.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.—HEBREWS 11: 9, 10.

IV

HOPE MUST BE IN CHRIST

AS to hope, the Lord must be with it to be effectual, both Faith and Hope must be directed by God, and God is Love.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . .

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I CORINTHIANS 13: 1, 2, 13.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . .

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.—I JOHN 4: 10, 15, 16.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.—JEREMIAH 29: 12, 13, 14.

Remember the word unto thy servant, upon which thou hast caused me to hope. . . .

Lord, I have hoped for thy salvation, and done thy commandments.—PSALM 119: 49, 166.

God will plead with the house of Israel, with His Word and Gifts, in order to bring them to Faith and hope in Jesus Christ.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. . . .

Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.—JEREMIAH 2: 4, 9.

Here is Hope—God directed.

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.—PSALM 16: 8, 9, 10, 11.

Hear this, all ye people; give ear, all ye inhabitants of the world. . . .

I will incline mine ear to a parable: I will open my dark saying upon the harp. . . .

None of them can by any means redeem his brother, nor give to God a ransom for him. . . .

But God will redeem my soul from the power of the grave: for he shall receive me.—PSALM 49: 1, 4, 7, 15.

For I know, that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.—JOB 19: 25, 26, 27.

My soul fainteth for thy salvation: but I hope in thy word. . . .

Thou art my hiding place and my shield: I hope in thy word. . . .

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.—PSALM 119: 81, 114, 116.

We are saved, still if hope fails to be in God, is it leading to Salvation?

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we

know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—ROMANS 8: 24, 25, 26.

Let Israel hope in the Lord from henceforth and for ever.—PSALM 131: 3.

Jesus told His disciples that if He did not go away, the Comforter would not come unto them.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come unto you; but if I depart, I will send Him unto you.—JOHN 16: 7.

Jesus ascended on high that He might give gifts unto men.

*But unto every one of us is given grace according to the measure of the gift of Christ.
Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.—
EPHESIANS 4: 7, 8.*

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—PSALM 68: 18.

WE MAY NOT ADD TO GOD'S WORDS

What greater gifts could He give men than to give His only begotten Son and The Comforter,

The Holy Ghost, to lead us into all truth and intercede for us—notice that the Son's name is asked. Surely there is something marvellous in God's words.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, Surely I am more brutish than any man, and have not the understanding of a man.

I neither learned wisdom, nor have the knowledge of the holy.

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Every word of God is pure: he is a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.—PROVERBS 30: 1-6.

To His Son Jesus there was given the purpose to send the Comforter to all who believe in the Lord Jesus Christ. It is He who gave us our Fathers and our Mothers—who out of the earth we tread on, has brought forth food for our temporal life, who gives us the sun by day, and the moon and the stars by night for our guidance.

Is it not reasonable that He gave his only begotten Son to us for our spiritual welfare and to

make intercession for us, that we might dwell with Him forever, in the light of his presence?

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . .

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption

This Jesus hath God raised up, whereof we all are witnesses.—ACTS 2: 14, 29, 30, 31, 32.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven:

if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—JOHN 6: 44-51.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—I JOHN 5: 1, 2, 3, 4.

It was by believing in the Lord that Abraham received credit for righteousness.

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—MARK 1: 15.

And he believed in the Lord; and he counted it to him for righteousness.—GENESIS 15: 6.

Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake.—JOHN 14: 11.

We now quote again from Schechter's "Studies in Judaism":

"For our purpose," he says, "it is of no great consequence to examine what future the prophets had in view, whether an immediate future or one more remote,

at the end of days. At any rate, they inculcated hope and confidence that God would bring to pass a better time. I think that even the most advanced Bible critic—provided he is not guided by some Aryan reasons—must perceive in such passages as ‘The Lord shall reign for ever and ever,’ ‘The Lord shall rejoice in his works,’ and many others, a hope for more than the establishment of the ‘national Deity among his votaries in Palestine.’ ”

PROPHECIES

From such authority we welcome the above statement as favourable to our purpose for bringing to mind the expression “Jesus Christ and Him Crucified” as set forth in the Bible.

If we fail to examine the future the prophets had in view, we would fail the commands of God and a great part of that which has made the Bible sacred to mankind, “believed on in the world,” and the book most majestic in language and spirit that the world has known, or will be likely ever to have in its possession.

The great importance of the prophets of the Old and the New Testaments, both for the time in which they prophesied, and the future they prophesied of, makes it necessary that their present or future time of realisation be indicated as far as may be. It should be done in order to justify that which is correctly stated: “They inculcated hope and confidence that God would bring to pass a better time.”

Moses said:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet has spoken it presumptuously: thou shalt not be afraid of him.—DEUTERONOMY 18: 15-22.

If the Scriptures are diligently searched as commanded by Christ and by Moses and the Prophets, as to prophecies of the present when made, or of the future, we believe many of our Jewish people

would find their Messiah and Eternal Life through the grace that is in Jesus Christ who said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.—

MATTHEW 11: 28, 29, 30.

JACOB CHANGED TO ISRAEL

Having passed from the above Scripture and comment, the writer finds himself in deep accord with the scholar "Schechter" in his further statement, namely—"must perceive in such passages as,"—The Lord shall reign for ever and ever—The Lord shall rejoice in His works,—and a hope for more than the establishment of the "National Deity among his votaries in Palestine."

The Deity of the Hebrew as understood by the race, for the most part is a Deity without Jesus Christ. But contrary to the understanding that there is but one nation which may claim the promise made to "Israel," we must show God's declaration to the contrary.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—

JOHN 5: 39.

By this searching we find that God changed the name of Jacob to that of Israel, saying to Jacob: "Thy name shall not any more be called Jacob but Israel shall be thy name. A nation and a company of nations shall be of thee and kings shall come out of thy loins." And the land which was given to Abraham and Isaac is now given to Israel, of whom was to be a company of nations. Let us now learn from Scripture that it was as a man, even the word that "was God," the Christ, who wrestled with Jacob at Beth-el when he fled from Esau.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . .

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

—GENESIS 32: 24, 30.

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.—GENESIS 35: 1.

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins:

And the land which I gave Abraham and Isaac, to thee

I will give it, and to thy seed after thee will I give the land.

And God went up from him in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

And Jacob called the name of the place where God spake with him, Beth-el.—GENESIS 35: 9-15.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—GENESIS 17: 3-8.

THE PROMISE TO CHRIST

Now to Abraham and his seed were the promises made.

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four

hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.—
GALATIANS 3: 16, 17, 18.

In the seed of Abraham all the nations of the earth were to be blessed.

*And the angel of the Lord called unto Abraham out of heaven the second time,
And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;
And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—*
GENESIS 22: 15-18.

In the blessing of Jacob (whose name God made to be Israel) "The Shepherd, the Stone of Israel" is mentioned as coming from God, even by the God of Jacob.

*My heart is inditing a good matter: I speak of things which I have made touching the king: my tongue is the pen of a ready writer.
Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. . . .*

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. . . .

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. . . .

The king's daughter is all glorious within: her clothing is of wrought gold.—PSALM 45: 1, 2, 3, 7, 10, 11, 13.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. . . .

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.—REVELATION 19: 1, 7, 8, 9, 10.

Israel needs this Shepherd, for like all mankind, they have failed to obey all of God's commands.

And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and

with a strong hand, and with a stretched out arm, and with great terror:

And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them.—JEREMIAH 32: 21, 22, 23.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. . . .

Even so than at this present time also there is a remnant according to the election of grace.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . .

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. . . .

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.—ROMANS 11: 1, 5, 6, 7, 11, 16, 17.

Thus we find by the Bible that Israel is now with many nations of people, in need of more than

the establishment of a "Jewish" National Deity in the land of Israel.

ZION'S KING

When we mention or think of the word Zion, there springs into mind much of the beauty of form and language that Holy Scripture is made up of:

*Yet have I set my king upon my holy hill of Zion.
I will declare the decree: the Lord hath said unto me,
Thou art my Son; this day have I begotten thee.
Ask of me, and I shall give thee the heathen for thine
inheritance, and the uttermost parts of the earth for
thy possession.
Thou shalt break them with a rod of iron; thou shalt
dash them in pieces like a potter's vessel.
Be wise now therefore, O ye kings: be instructed, ye
judges of the earth.
Serve the Lord with fear, and rejoice with trembling.
Kiss the Son, lest he be angry, and ye perish from the
way, when his wrath is kindled but a little. Blessed
are all they that put their trust in him.—PSALM
2: 6-12.*

*And she brought forth a man child, who was to rule all
nations with a rod of iron: and her child was caught
up unto God, and to his throne.—REVELATION 12: 5.*

*But that which ye have already hold fast till I
come. . . .
And he that overcometh, and keepeth my works unto
the end, to him will I give power over the nations:
And he shall rule them with a rod of iron; as the vessels*

of a potter shall they be broken to shivers: even as I received of my Father.—REVELATION 2: 25, 26, 27.

Who is the King of Glory?

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.—MATTHEW 27: 11, 37.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurum, whom I have chosen.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses.

One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even

my witnesses. Is there a God beside me, yea, there is no God; I know not any.—ISAIAH 44: 1-8.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. . . .

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? the Lord of hosts, he is the King of glory.—PSALM 24: 7, 8, 9, 10.

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

The Lord will give strength unto his people; the Lord will bless his people with peace.—PSALM 29: 10, 11.

O clap your hands, all ye people; shout unto God with the voice of triumph.

For the Lord most high is terrible; he is a great King over all the earth.

He shall choose our inheritance for us, the excellency of Jacob whom he loved. . . .

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted.—

PSALM 47: 1, 2, 4, 9.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—JEREMIAH 23: 5, 6.

We learn from Scripture who the King is. Can we tell when He is to come?

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant.

—MATTHEW 23: 8, 9, 10, 11.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

—JOHN 1: 49, 50, 51.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—ACTS 1: 6-9.

And there came unto me one of the seven angels which had the seven vials full of the last seven plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.—

REVELATION 21: 9, 10.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.—REVELATION 22: 12, 13.

V

LAW AND GRACE

IT is the writer's purpose to adhere to the title to this book for the subject matter quoted as Biblical authority, that is, to the Bible known as it is to the author and that portion (the Old Testament) known as such or as the Torah (Law) of the Hebrews.

To the Jews' Sacred Writings which they claim to be the Oral or Spoken Law given by God to Moses, we make reference. We quote only from the author Schechter, as being sufficient for the comment we make thereon:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—HEBREWS 9: 11, 12, 13, 14.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins,

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.—HEBREWS 10: 1, 2, 3, 4, 5.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.—ISAIAH 1: 11.

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor he goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.—PSALM 50: 1-10.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. . . .

And all the host of heaven, shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.—ISAIAH 34: 1, 4, 8.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—II JOHN 9.

JEWISH SYNAGOGUE DOCTRINE

The following from the introduction in Schechter's "Studies in Judaism" gives a summary of Jewish Synagogue Doctrine as Schechter introduces them to the readers of his book.

"It is not the mere revealed Bible that is of first importance to the Jew, but the Bible as it repeats itself in history, in other words as it is interpreted by Tradition. The Talmud, that wonderful mine of religious ideas from which it would be just as easy to draw up a man-

ual for the most orthodox as to extract a *vade mecum* for the most sceptical, lends some countenance to this view by certain controversial passages—not to be taken seriously—in which ‘the words of the scribes’ are placed almost above the words of the Torah. Since then the interpretation of Scripture or the Secondary Meaning is mainly a product of changing historical influences, it follows that the centre of authority is actually removed from the Bible and placed in some *living body*, which, by reason of its being in touch with the ideal aspirations and the religious needs of the age, is best able to determine the nature of the Secondary Meaning.

“The Synagogue with its long, continuous cry after God for more than twenty-three centuries, with its unremittent activity, in teaching and developing the word of God, with its uninterrupted succession of prophets, Psalmists, Scribes, Assideans, Rabbis, Patriarchs, Interpreters, Elucidators, Eminences, and Teachers, with its glorious record of Saints, martyrs, sages, philosophers, scholars, and mystics; this Synagogue, the only true witness to the past, and forming in all ages the sublimest expression of Israel’s religious life, must also retain its authority as the sole true guide for the present and the future. And being in communion with this Synagogue, we may also look hopefully for a safe and rational solution of our present theological troubles.

“We may, therefore, safely trust that the Synagogue will again assert its divine right in passing judgment upon the Bible when it feels called upon to exercise that holy office. It is ‘God who has chosen the Torah, and Moses His servant, and Israel His people.’ But indeed God’s choice invariably coincides with the wishes of Israel; He ‘performeth all things’ upon which the councils of Israel, meeting under the promise of the Divine presence and communion, have previously agreed. As the Talmud somewhere expresses itself with regard

to the Book of Esther, 'They have confirmed above what Israel has accepted below.'

"Another consequence of this conception of Tradition is that it is neither Scripture nor primitive Judaism, but general custom which forms the real rule of practice. Holy Writ as well as history, Zunz tells us, teaches that the law of Moses was never fully and absolutely put in practice. Liberty was always given to the great teachers of every generation to make modifications and innovations in harmony with the spirit of existing institutions. Hence a return to Mosaism would be illegal, pernicious, and indeed impossible. The norm as well as the sanction of Judaism is the practice actually in vogue. Its consecration is the consecration of general use,—or, in other words, of Catholic Israel."

Should not the revealed Bible that repeats itself in history be of first importance to the Jew or to any people who hold it sacred as being the written word of God?

Thy testimonies also are my delight and my counsellors.

My soul cleaveth unto the dust: quicken thou me according to thy word. . . .

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.—PSALM 119: 24, 25, 33.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?—MATTHEW 26: 53, 54.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto

*the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—*ISAIAH 61: 1.

And he began to say unto them, This day is the scripture fulfilled in your ears.

*And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?—*LUKE 4: 21, 22.

*The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.—*PSALM 132: 11.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

*But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—*JEREMIAH 23: 7, 8.

*But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—*MICAH 5: 2.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

*Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?—*JOHN 7: 41, 42.

Christ never waited until history repeated the Bible before He considered it of first importance.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . .

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. . . .

Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—MATTHEW 4: 4, 7, 10.

Besides these references made by the Saviour, there are very many more made by the Prophets and Apostles in Holy Scripture, that they made to be of first importance without waiting for the history to follow it. All the Prophets must of necessity have done so. And we have failed to find an instance in Scripture where tradition is resorted to in order to verify the Written Word, as being the Word of God.

Considering that God by His Written Word is witness with His only Begotten Son and by the Holy Ghost that the Holy Scripture is to stand, should we not believe it?

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—DEUTERONOMY 18: 17, 18, 19.

Shall we not then deny the assertion given in the quotation from "Studies in Judaism" to the effect that "the centre of authority is removed from the Bible and placed in some living authority"? It is the Bible that reveals and is a living witness of the truth Christ fulfils.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—MATTHEW 5: 17, 18.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?—MATTHEW 15: 2, 3.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. . . .

And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.—EXODUS 24: 3, 4, 7, 8.

If thus we learn that Moses wrote all the words of the Lord, was it not that there should be left as first authority an immovable Written Word of the Lord that could never be changed by the traditions of men?

The Covenant was made with the children of Israel and written. Should Israel ever give their consent to the removal of the written Covenant of God to the "Needs of the Age," as needs are conceived by fallible man?

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—MATTHEW 4: 4.

The Lord commanded the prophet Jeremiah to write in a Book all the words He had spoken unto him, evidently intending that Israel should read the words when they returned to the land the Lord had given to their fathers.

The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.—JEREMIAH 30: 1, 2.

There is no reason why the written word from God to Jeremiah should be removed from the Bible.

Even when Jehoiakim, the King, had burned Jeremiah's and Baruch's writings of the Lord's words, the Lord commanded Jeremiah to write them over again, which he did by Baruch.

It is evident that the written word of God was to abide, and under God's care will abide.

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?—GENESIS 31: 24-30.

So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi

read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. . . .

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.—JEREMIAH 36: 21, 22, 23, 27, 28.

In Nehemiah, the eighth chapter, it is the Book of the "Law of Moses which the Lord had commanded to Israel" that is mentioned. No oral law is referred to:

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.—NEHEMIAH 8: 1, 3.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished.

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

—DEUTERONOMY 31: 24-30.

Words spoken by our Saviour were ordained by Christ to become written words of the New Testament. The wonderful work of bringing the written word about was given to the Holy Spirit,—man should not remove their authority.

Here is the authority:

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever, I have said unto you.—JOHN 14: 25, 26.

In the quotation from "Studies in Judaism" we note this portion:

"This living body, however, is not represented by any section of the Nation, or any corporate Priesthood, or Rabbihood, but by the collective conscience of Catholic Israel, as embodied in the universal Synagogue. The Synagogue 'with its long, continuous cry after God for more than twenty-three centuries,' with its unremittent activity in teaching and developing the word of God, with its uninterrupted succession of prophets, Psalmists, Scribes, Assideans, Rabbis, Patriarchs, Interpreters, Elucidators, Eminences, and Teachers, with its glorious record of Saints, martyrs, sages, philosophers, scholars, and mystics; this Synagogue, the only true witness to the past, and forming in all ages the sublimest expression of Israel's religious life, must also retain its authority as the sole true guide for the present and the future. And being in communion with this Synagogue, we may also look hopefully for a safe and rational solution of our present theological troubles."

Such plain statements from a Jewish scholar in the name of the Synagogue to which he adheres, should strike sympathetic chords in the breast of all who have experienced a "continuous cry after God." A cry that has likewise been an experience of every believer in Jesus Christ until He was found of them by the grace of Him who gave Himself for them.

FROM A DISTINGUISHED RABBI

This confession by the author of "Studies in Judaism" brings to mind a somewhat similar statement made by the distinguished lecturer known so generally, Rabbi Stephen S. Wise of New York, in an address given in the Second Presbyterian Church of Amsterdam, New York, January 10, 1925. The similarity referred to is to the "Searching towards God." We quote from the "Amsterdam Evening Record" of January 10, 1925:

"The beginning of the Christian Era is a milestone about midway between the beginning of Israel and the present. It is difficult to define a faith which began four thousand years ago and still comprises a group of vital believers, for within a period of four thousand years religious views and aspirations change. We have our Modernists and our Fundamentalists, and our problem parallels your own.

"Speaking of the Bible, the Rabbi urged that the tendency to regard it as a book should be overcome. It is a literature—a library comprised between two covers. The oldest antedates by one thousand years the latest. Everything within this literature of the Bible is the story of a people who for two thousand years from Abraham to the Maccabees were always searching towards God.

"This literature is animated by a master-purpose, the faith of Israel as a growing vital thing. This faith, continued Rabbi Wise, is not always the same. My own faith is in some respects like that of Abraham, in others unlike,—I am moving with my people. I honour my Father's memory, not by standing where he stood but

by pilgriming on as he would have done had he lived, even as he did while he lived. The Jew has builded and will build upon his faith as a living, growing, pulsing thing."

JEWISH SEARCHING TOWARD GOD

The main purpose of the writer in quoting from the lecture of Rabbi Wise, is to draw attention to a portion of his address, that portion which coupled with the equally remarkable quotation from the scholar Schechter, brings according to excellent Jewish authority, the Jews into some accord with Christianity, namely:

From Schechter:

"The Synagogue with its long continued cry after God for more than twenty-three centuries."

From Rabbi Wise:

"This literature of the Bible is the story of a people who for two thousand years from Abraham to the Maccabees were always inflexibly searching towards God."

There remains the great difference between the Jewish search and the hunger and thirst of the Christian, in that the latter believe they have found God in Jesus Christ:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—MATTHEW 5: 6.

Yet Christians do not wish the beginning of their faith to remain hidden, so the writer feels constrained to refer to it. Instead of the "Christian Era" beginning as "a mile stone about midway between Israel and the present," according to Rabbi Wise, it began with the Christ, the Chief Corner Stone, which was rejected by the builders and is laid in Zion.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. . . .

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.—I PETER 2: 6, 7, 20, 21.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.—ISAIAH 28: 16.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee;

and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.—GENESIS 49: 24, 25.

“In the beginning” is the beginning of Creation, when the Father, The Son and The Holy Ghost said: “Let us make man in our image.”

Believers in Christ were chosen before the foundation of the world.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—EPHESIANS 1: 4, 5.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.—ROMANS 2: 28, 29.

What advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God.

For what if some did not believe? shall their unbelief make the faith of God without effect?—ROMANS 3: 1, 2, 3.

The seed of the woman was to bruise the ser-

pent's head. Here Christ Jesus the Lamb, the Head of the Church, is also manifest:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had power of death, that is, the devil.—HEBREWS 2: 9, 11, 12, 13, 14. Also PSALMS 22: 22, 25.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches.—REVELATION 3: 12, 13.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—GENESIS 3: 15.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be ex-

cellent and comely, for them that are escaped of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. . . .

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.—ISAIAH 4: 2, 3, 6.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.—ROMANS 16: 20.

The head of the Christian Church, Jesus Christ, we believe was He whom Scripture calls "The Angel of the Lord" when relating His commands to Balaam.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. . . .

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. . . .

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? . . .

And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.—NUMBERS 22: 20, 22, 28, 35.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?—NUMBERS 23: 25, 26.

The Head of the Christian Church spoke also to Joshua and informed him as He did Moses in the bush that the place whereon he stood was holy ground.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant,

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. —JOSHUA 5: 13, 14, 15.

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.—JOSHUA 6: 2.

Immediately after man was created we have in Scripture the name of God as The Lord, and Lord God—not before that event.

From the address of Rabbi Wise we again are informed that: "It is difficult to define a Faith

which began four thousand years ago and still comprises a group of vital believers, for within a period of four thousand years religious views and aspirations change."

Honourable as may be the faith and personage of changing Israel, does not the situation warrant the question: Is Israel's present faith of the Synagogue, the faith of Abraham that was accounted unto him for righteousness? We do not find it to be the faith mentioned in the Bible.

Is this the song that is now being sung in Palestine?

*In that day shall this song be sung in the land of Judah;
We have a strong city: salvation will God appoint
for walls and bulwarks.*

*Open ye the gates, that the righteous nation which
keepeth the truth may enter in.*

*Thou shalt keep him in perfect peace, whose mind is
stayed on thee: because he trusteth in thee.*

*Trust ye in the Lord forever: for in the Lord JEHOVAH
is everlasting strength. . . .*

*Thy dead men shall live, together with my dead body
shall they arise. Awake and sing, ye that dwell in
dust: for thy dew is as the dew of herbs, and the
earth shall cast out the dead.*

*Come, my people, enter thou into thy chambers, and
shut thy doors about thee: hide thyself as it were for
a little moment, until the indignation be overpast.*

*For, behold, the Lord cometh out of his place to punish
the inhabitants of the earth for their iniquity; the
earth also shall disclose her blood, and shall no more
cover her slain.—ISAIAH 26: 1, 2, 3, 4, 19, 20, 21.*

Does the faith of the centurion in Jesus when He healed at Capernaum now exist in the Synagogue?

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.—MATTHEW 8: 5-13.

It is the Christian Era that gave birth to the covenant of Faith. Before, in the Old Testament, there existed the covenant of Works under the law.

For all the prophets and the law prophesied until John.
—MATTHEW 11: 13.

The word "Faith" occurs only once, I believe, in the Old Testament, authorized version, and that instance not confirming Faith as exercised by Israel. Where it occurs in the New Testament when used in connection as a saving power, it is always as a trusting quality in God.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)—
EPHESIANS 2: 5.

*Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.—*ROMANS 4: 16.

FROM "STUDIES IN JUDAISM"

"But when Revelation or the Written Word is reduced to the level of history, there is no difficulty in elevating history in its aspect of Tradition to the rank of Scripture, for both have then the same human or divine origin (according to the student's predilection for the one or the other adjective), and emanate from the same authority. Tradition becomes thus the means whereby the modern divine seeks to compensate himself for the loss of the Bible, and the theological balance is to the satisfaction of all parties happily readjusted.

"Jewish Tradition, or, as it is commonly called, the Oral Law, or, as we may term it (in consideration of

its claims to represent an interpretation of the Bible), the Secondary Meaning of the Scriptures, is mainly embodied in the works of the Rabbis and their subsequent followers during the Middle Ages. Hence the zeal and energy with which the historical school applied itself to the Jewish post-Biblical literature, not only elucidating its texts by means of new critical editions, dictionaries, and commentaries, but also trying to trace its origins and to pursue its history through its gradual development."

The learned author of "Studies of Judaism" from which we quote, considers that there is no difficulty in elevating history in its aspect of Tradition to the rank of Scripture, when Revelation or the Written Word is reduced to the level of history.

This is equivalent to saying when the authority of Scripture given by inspiration of God is reduced to the level of history, there is no difficulty in elevating history in its aspect of Tradition to the rank of Scripture.

But may we not state that such a comparison could only be made when Revelation or the Written Word was so reduced. And when did it ever happen that the Written Word was ever so reduced seeing that all Scripture is by inspiration of God,—or who, except God, could raise the Traditions or word of man to the written word of God.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.—II TIMOTHY 3: 15-17.

BALAAM'S PROPHECY

By the word of God, Scripture states that Balaam made the following prophecy. Showing Israel should dwell alone and not be among the nations for a time.

And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!—

NUMBERS 23: 5-10.

He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. . . .

And now, behold, I go unto my people: come there—

jore, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

I shall see him, but not now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth.

—NUMBERS 24: 9, 14, 15, 16, 17.

VI

JACOB'S PROPHECY CONCERNING SHILOH

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. . . .

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

His eyes shall be red with wine, and his teeth white with milk.—GENESIS 49: 1, 2, 9, 10, 11, 12.

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. . . .

Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.—

JEREMIAH 7: 1, 2, 7.

Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him: and all

kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—REVELATION 1: 7, 8.

It is plain to the believer in Jesus Christ that the above contains prophecies of His coming to earth again.

We find that Jesus Christ did not recognise Jewish tradition as the Scripture or Word of God by mouth, and we do not find these traditions in the Old Testament.

JEWISH TRADITION

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

And honour not his father or his mother, he shall be free, Thus have ye made the commandment of God of none effect by your tradition.—MATTHEW 15: 1-6.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the

tradition of men, as the washing of pots and cups; and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. . . .

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.—MARK 7: 7, 8, 9, 13.

We quote from pages 16 and 17 from the Introduction to Schechter's "Studies in Judaism": Zunz, he states, was just as emphatic in asserting the claims of Tradition, as he was advanced in his views on Bible criticism.

"Israel," he says, "continues to consult God through the medium of the Scriptures, and He answers His people by the mouth of the Scribes, the Sages, the Interpreters of the Law; whilst the liturgy of the Synagogue, springing up at the time when Psalms were still being composed, expands in its later stages through the work of the Poets of the Synagogue into such a rich luxuriance."

But considering that the answer from God is here said to be given to His people by the mouth of the Scribes, may we not make reference to Scripture to find from that source the value then given to the work of the Scribes and to what they brought to God's chosen people by word of mouth.

It seems that in our Saviour's time, the Scribes were honoured because of their being in Moses' seat, and they had with them Moses' law, but what

they bound their people with, were grievous burdens which they themselves failed to bear.

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. . . .

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.—MATTHEW 23: 1, 2, 3, 4, 13, 23, 24.

The scribes and Pharisees in our Saviour's time were faced by Him with arguments they could not answer regarding His Sonship.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

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David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.—MARK 12: 35, 36, 37.

Jesus Christ is called to-day an honoured man and a credit to the race by Jews, and by Gentiles. Could He have been such if what He said of Himself when He was asked if He was the Christ, had been untrue.

*And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
Art thou the Christ? tell us. And he said unto them
If I tell you, ye will not believe;
And if I also ask you, ye will not answer me, nor let me go.
Hereafter shall the Son of man sit on the right hand of the power of God.
Then said they all, Art thou then the Son of God?
And he said unto them, Ye say that I am.
And they said, What need we any further witness? for we ourselves have heard of his own mouth.*—LUKE 22: 66-71.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—MATTHEW 5: 17, 18.

If not, no jot nor tittle was to pass from the law till all be fulfilled. How could the so-called Oral Law be justly considered on a footing with the written law of Moses by many Jews?

The writer feels that it is proper that some of the said to be Oral Law of Moses should be here presented for consideration, as well as some assertions regarding such oral law and we present it as from Jewish authority.

Quotation is here again made from "Studies in Judaism" by Schechter, (page 19, of the Introduction).

"It was the veto of the Rabbis which excluded from the canon the works that now pass under the name of Apocrypha. We may, therefore, safely trust that the Synagogue will again assert its divine right in passing judgment upon the Bible when it feels called upon to exercise that holy office. It is 'God who has chosen the Torah, and Moses His servant, and Israel His people.' But indeed God's choice invariably coincides with the wishes of Israel."

We deem it best here to insert portions from Moses' Law (Torah) and from Isaiah which declares that atonement is needed by all men.

And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.—NUMBERS 15: 28.

If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?—NUMBERS 24: 13.

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Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—ISAIAH 26: 3.

It is not to the Synagogue that the promise is given that all their counsel will be fulfilled of God, but it is so given to the Anointed of God, the King, who is to be helped from the Sanctuary and strengthened out of Zion.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. . . .

Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand.—PSALM 20: 1, 6.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, and hast not withholden the request of his lips.—PSALM 21: 1, 2.

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

They soon forgot his works; they waited not for his counsel.—PSALM 106: 8, 13.

THE LORD WILL GATHER ISRAEL ACCORDING TO HIS WORD

It is the Lord, our God, who is to gather Israel, the Psalmist prays to that end.

Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the Lord God of Israel from everlasting to

everlasting: and let all the people say, Amen. Praise ye the Lord.—PSALM 106: 47, 48.

Judah and Israel are cited separately, the one to be saved, the other to dwell safely.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. . . .

The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.—JEREMIAH 23: 5, 6, 20.

Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.
—PSALM 14: 7.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.
—ISAIAH 59: 20.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;

For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your

sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.

—ROMANS 11: 25-29.

It is God's counsel we are to stand in for turning to Him, His Words we should hear. When Jeremiah prophesied, God spake from afar. He said that the Kingdom of Heaven was at hand, by the words of His only Begotten Son, Jesus Christ. He still speaks to Judah and Israel by Him and by His apostle Paul. And here is witnessing from the Cross, from Daniel, the Psalms and Isaiah.

And saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.—LUKE 23: 37, 38.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.—DANIEL 9: 20, 21, 22.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.—PSALM 10: 17.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—ISAIAH 9: 6.

We again quote from "Studies in Judaism." On page 13, we have the following:

"All pursued that single study, the Torah. . . . For under the word Torah was comprised not only the Law, but also the contributions of later times expressing either the thoughts or the emotions of holy and sincere men; and even their honest scepticism was not entirely excluded."

As God alone is the best Judge of His own law, we must naturally exclude from the law and also from the prophets, all that the Scripture leaves unauthorised in comparing the Bible with Jewish Tenets.

The "Studies" from which we have quoted, gives on page twelve, the following witnessing to the great value of the first tenets held by Israel as the Law, taken from a Hebrew hymn:

*Destroyed lies Zion and profaned,
Of splendour and renown bereft,
Her ancient glories wholly waned,
One deathless treasure only left;
Still ours, O Lord,
Thy Holy Word.*

The deep respect here expressed for a "deathless Word," a Word which is now living, is evidence to the truth of our Lord's words, spoken to Jews.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.—
JOHN 5: 39, 40.

And in "Hebrews" its writer referring to the Prophets, says:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . .

For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me;

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said he, Lo, I come to do thy will, O God, He taketh away the first, that he may establish the second.

By the which will we are sanctified through the offering

of the body of Jesus Christ once for all.—HEBREWS
10: 1, 4-10.

*Sacrifice and offering thou didst not desire; mine ears
hast thou opened; burnt offering and sin offering hast
thou not required.*

*Then said I, Lo, I come: in the volume of the book it
is written of me.*—PSALM 40: 6, 7.

*I have rejoiced in the way of thy testimonies, as much
as in all riches.*

*I will meditate in thy precepts, and have respect unto
thy ways.*

*I will delight myself in thy statutes: I will not forget
thy word.*—PSALM 119: 14-16.

THE CHRISTIAN HAS A PART IN ZION

But in Zion the Jew and the Christian both have
a part, a part in the future, if not now. For Christ
the Son is King.

Yet have I set my King upon my holy hill of Zion.

*I will declare the decree: the Lord hath said unto me,
Thou art my Son; this day have I begotten thee.*

*Ask of me, and I shall give thee the heathen for thine
inheritance, and the uttermost parts of the earth
for thy possession.*—PSALM 2: 6, 7, 8.

*When the Lord shall build up Zion, he shall appear in
his glory.*

*He will regard the prayer of the destitute, and not
despise their prayer.*

This shall be written for the generation to come: and

the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.—

PSALM 102: 16-19.

The righteous also shall see, and fear, and shall laugh at him.

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.—PSALM 52: 6, 7.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—ISAIAH 2: 3.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. . . .

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures.

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—LUKE 24: 36, 42-47.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. . . .

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

—DEUTERONOMY 4: 1, 27-31.

The Jews will believe in the latter days; who will believe now?

Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days.—HOSEA 3: 5.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.—JEREMIAH 31: 31-34.

For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . .

And ye shall be my people, and I will be your God. . . . The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.—JEREMIAH 30: 3, 22, 24.

Salvation is of the Jews. The hour cometh when the true worshipper shall worship the Father in spirit. At the well in Samaria, Jesus, Himself, declared this should be so:

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.—
JOHN 4: 19-26.

The Lord will surely come and when He comes, Jew and Gentile, will He find us ready?

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

—PSALM 50: 1-7.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace:

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.—EPHESIANS 2: 15-18.

VII

CONCLUSION

IN conclusion we again take up the longings of Jacob and Israel as set forth by Schechter in "Studies of Judaism," and by Rabbi Wise in a recent lecture at Amsterdam, N. Y.

Schechter:

"The Synagogue with its long continuous cry after God, for more than twenty-three centuries, with its unremittent activity in teaching and developing the word of God."

Rabbi Stephen S. Wise:

"Speaking of the Bible, he urged that the tendency to regard it as a book should be overcome. It is a literature, a library comprised between two covers. The oldest antedates by one thousand years the latest. Everything written in this literature of the Bible is the story of a people who for two thousand years, from Abraham to the Maccabees, were always inflexibly searching toward God."

We are not sure of the way by which Dr. Wise has arrived at his conclusion regarding the Bible as a literature. It will forever be known by the name

God gave to Moses for it. "Book"—"*The Book*"—it will always be.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.—DEUTERONOMY 17: 18, 19.

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.—GENESIS 5: 1.

If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.—DEUTERONOMY 30: 10.

Neither in view of God's commands can we conceive of any authority from God to add to His Book (The Bible) any written work of man. The Holy Spirit by Whom the written word of God was dictated is One in the Triune Godhead.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may

keep the commandments of the Lord your God which I command you. . . .

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

—DEUTERONOMY 4: 1, 2, 6.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—

REVELATION 22: 18, 19.

But it is the longing of Israel—"her long continuous cry after God" and "her always inflexibly searching towards God"—that the writer is concerned with. Surely if we accept these statements literally, do they find agreement with the history of God's Chosen People?

We prefer therefore, to accept these statements as placing the Synagogue of God's chosen people as that of other religious organizations, having a purpose of worshipping and finding God.

We learn from Holy Scripture that God drove Adam from the garden of Eden,—that He did so because man had acquired a knowledge of good and evil and might take from the Tree of Life and live forever.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.—GENESIS 3: 22, 23.

GOD'S PLAN FOR MAN

Is it not a reasonable belief that God's plan for man was that when he returned to Him to live forever, it might be as one with His only begotten Son, a new man in Christ Jesus, incapable of falling away?

And have put on the new man, which is renewed in knowledge after the image of him that created him.
—COLOSSIANS 3: 10.

For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them.—EPHESIANS 2: 10.

Is it unreasonable to believe that a part of His plan in choosing from a heathen nation a chosen people, was to help Him bring into the way of coming back, those who so willed, and to open up that way for all the world whom He so loved?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

*Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
that her warfare is accomplished, that her iniquity is
pardoned: for she hath received of the Lord's hand
double for all her sins.*

*The voice of him that crieth in the wilderness, Prepare
ye the way of the Lord, make straight in the desert
a highway for our God.*

*Every valley shall be exalted, and every mountain and
hill shall be made low: and the crooked shall be made
straight, and the rough places plain.*

*And the glory of the Lord shall be revealed, and all
flesh shall see it together: for the mouth of the Lord
hath spoken it.*

*O Zion, that bringest good tidings, get thee up in the
high mountain; O Jerusalem, that bringest good tid-
ings, lift up thy voice with strength; lift it up, be not
afraid; say unto the cities of Judah, Behold your
God!*

*Behold, the Lord God will come with strong hand, and
his arm shall rule for him: behold, his reward is with
him, and his work before him.—ISAIAH 40: 1-5, 9, 10.*

*The Spirit of the Lord God is upon me: because the Lord
hath anointed me to preach good tidings unto the
meek; he hath sent me to bind up the brokenhearted,
to proclaim liberty to the captives, and the opening
of the prison to them that are bound;*

*To proclaim the acceptable year of the Lord, and the
day of vengeance of our God; to comfort all that
mourn.*

*To appoint unto them that mourn in Zion, to give
unto them beauty for ashes, the oil of joy for mourn-
ing, the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness, the*

planting of the Lord, that he might be glorified.—
ISAIAH 61: 1-3.

*And there shall come forth a rod out of the stem of
Jesse, and a Branch shall grow out of his roots:
And the spirit of the Lord shall rest upon him, the
spirit of wisdom and understanding, the spirit of
counsel and might, the spirit of knowledge and of
the fear of the Lord.—ISAIAH 11: 1, 2.*

*And Jesus returned in the power of the Spirit into
Galilee: and there went out a fame of him through
all the region round about. . . .
And there was delivered unto him the book of the
prophet Esaias. And when he had opened the book,
he found the place where it was written,
The Spirit of the Lord is upon me, because he hath
anointed me to preach the gospel to the poor; he
hath sent me to heal the brokenhearted, to preach
deliverance to the captives, and recovering of sight to
the blind, to set at liberty them that are bruised.
To preach the acceptable year of the Lord.—LUKE
4: 14, 17-19.*

The Chosen People knew God was on Mount Sinai. May we ask why were they kept from the mountain? Was it not for the reason that the veil of the Temple was not yet rent.

*And thou shalt set bounds unto the people round about,
saying, Take heed to yourselves, that ye go not up
into the mount, or touch the border of it: whoso-
ever toucheth the mount shall be surely put to death.
—EXODUS 19: 12.*

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.—MATTHEW 27: 50, 51.

Could God have with Him forever an unredeemed people? Was not Israel with the world at large afar off in Spirit and in Truth?

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—ISAIAH 42: 16.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—JOHN 4: 22, 24.

The Kingdom of Heaven was at hand.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul

shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.—ISAIAH 55: 1-4.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt:

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country and from all countries whither I had driven them; and they shall dwell in their own land.—JEREMIAH 23: 6-8.

Is there any voice crying out, "How can we find the waters so refreshing as Isaiah describes them?" Yes, I believe there are many such voices.

Will the answer to them still continue to be: "Follow the commands given on Mount Sinai"?

But the cry goes out,—“We have tried it and still we are crying after God.” Is there no other way? Scripture answers with another call like the call of Isaiah,—“Come.”

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.—MATTHEW 10: 29, 30.

Is there still a cry for the way? Yes, and many cries.

Oh that my people had hearkened unto me, and Israel had walked in my ways!—PSALM 81: 13.

I waited patiently for the Lord; and he inclined unto me, and heard my cry. . . .

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me.

I delight to do thy will, O my God: yea, thy law is within my heart.—PSALM 40: 1, 6, 7, 8.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he. . . .

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—JOHN 4: 25, 26, 34, 35.

They who hunger and thirst after righteousness are filled with the righteousness which is by grace through faith such as Abraham had, in place of self-righteousness, which Isaiah the prophet describes as filthy rags.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—MATTHEW 5: 6.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in the Lord; and he counted it to him for righteousness.—GENESIS 15: 5, 6.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—ISAIAH 64: 6.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . .

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.—ROMANS 11: 7, 11.

Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham.—GALATIANS 3: 6, 7.

And in thee shall all families of the earth be blessed.—GENESIS 12: 3.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.—GALATIANS 3: 8, 9.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. . . . For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—GALATIANS 3: 11, 10.

Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
—DEUTERONOMY 27: 26.

And the law is not of faith: but, The man that doeth them shall live in them.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.—GALATIANS 3: 12, 13, 14.

For he that is hanged is accursed of God.—DEUTERONOMY 21: 23.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—JOHN 15: 1-5.

Salvation, not only belongs to God, but is His alone to give. He has given it in Jesus Christ.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—EPHESIANS 2: 8.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—REVELATION 7: 17.

If one come in answer to our call to tell us how to reach the summit of a high mountain and should tell us to follow the instructions given, we may fail if we find the way closed by obstacles we do not overcome. But if one says, "Come with me in a new way, I live on the summit," and also with those of a humble spirit, we may feel sure of reaching His home,—such a one is Jesus Christ.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.—JOHN 3: 13.

Enoch was taken to heaven by God.

And Enoch walked with God: and he was not; for God took him.—GENESIS 5: 24.

Elijah was taken up by God.

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.—II KINGS 2: 1.

Jesus Christ ascended into heaven.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.—ACTS 1: 10.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—ISAIAH 57: 15.

For the Lord will not cast off his people, neither will he forsake his inheritance.—PSALM 94: 14.

All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.—JOHN 6: 37.

Remember ye not the former things, neither consider the things of old.

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

This people have I formed for myself; they shall shew forth my praise.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.—ISAIAH 43: 18-22.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh:

And having an high priest over the house of God.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—

HEBREWS 10: 19-22.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.—ZECHARIAH 2: 12, 13.

By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin: when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.—ISAIAH 27: 9.

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.—MATTHEW 16: 12.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II TIMOTHY 3: 16.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.—MATTHEW 7: 28.

And he taught them many things by parables, and said unto them in his doctrine.—MARK 4: 2.

But in vain they do worship me, teaching for doctrines the commandments of men.—MATTHEW 15: 9.

Even Balaam and the Nicolaitanes had a doctrine.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.—REVELATION 2: 14, 15.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.—PSALM 19: 7.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.—ISAIAH 29: 24.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—JOHN 7: 17.

For I give you good doctrine, forsake ye not my law.—PROVERBS 4: 2.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—ROMANS 16: 17.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.—I TIMOTHY 6: 1.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—II JOHN 9.

It has been written that “an undevout astronomer is mad”—presumably so when the best of human nature in the make-up of man fails to appreciate the grandeur of the Heavens that “are telling the glory of God.” So it seems like it when the majesty of the words of God by the Jewish Prophet Isaiah fail to be appreciated by the reader or the hearer. Where in all the realm of words has the love of Fatherhood for the erring, gone beyond this lament of Jesus Christ over Jerusalem.

O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
—MATTHEW 23: 37.

The Spirit of Him that was made flesh and dwelt among us and is interceding with “groanings that cannot be uttered,” will prevail.

Not alone are the heavens declaring the glory of God:

The heavens declare the glory of God; and the firmament sheweth his handywork.—PSALM 19: 1.

And the Prophets are declaring the glory of God that now is, and which is to come. Does not the

prophet in the eighty-fifth Psalm, tell us both of the present and the future of Jacob?

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. . . .

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Righteousness shall go before him; and shall set us in the way of his steps.—PSALM 85: 1, 11-13.

If righteousness looks down from heaven, may we not look up to heaven for righteousness with success, and not to ourselves with failure?

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. . . .

Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded.—ISAIAH 45: 8, 11, 12.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—ISAIAH 55: 6, 7.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—JEREMIAH 23: 6.

Who hath believed our report? and to whom is the arm of the Lord revealed? . . .

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—ISAIAH 53: 1, 4, 5.

Was it only a mere accident that placed the twenty-third Psalm to follow the twenty-second Psalm,—or was it that the agony of the Redeemer of Jacob and of the world God so loved,—should be declared in Jesus' own words by the Spirit when telling of the price paid on the Cross in the twenty-second Psalm?

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? . . .

But thou art holy, O thou that inhabitest the praises of Israel.—PSALM 22: 1, 3.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?—MATTHEW 27: 46.

In the other, the twenty-third Psalm, the Redeemed should rejoice in the redemption which followed the price paid, as they accept release from their bonds:

*The Lord is my Shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth
me beside the still waters.*—PSALM 23: 1, 2.

*Ho, every one that thirsteth, come ye to the waters, and
he that hath no money; come ye, buy, and eat; yea,
come, buy wine and milk without money and with-
out price.*

*Incline your ear, and come unto me: hear, and your
soul shall live; and I will make an everlasting
covenant with you, even the sure mercies of David.*
—ISAIAH 55: 1, 3.

*Then shalt thou prosper, if thou takest heed to fulfil
the statutes and judgments which the Lord charged
Moses with concerning Israel: be strong, and of good
courage; dread not, nor be dismayed.*—I CHRONICLES
22: 13.

*Think not that I am come to destroy the law, or the
prophets: I am not come to destroy, but to fulfil.
For verily I say unto you, Till heaven and earth pass,
one jot or one tittle shall in no wise pass from the
law, till all be fulfilled.*—MATTHEW 5: 17, 18.

GOD'S PLAN AND PROMISE

*And he brought him forth abroad, and said, Look now
toward heaven, and tell the stars, if thou be able to
number them: and he said unto him, So shall thy
seed be.*

And he believed in the Lord; and he counted it to him for righteousness.—GENESIS 15: 5, 6.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.—GENESIS 17: 4.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—ROMANS 4: 13.

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed.—AMOS 3: 2, 3.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.—AMOS 4: 12.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—JOHN 20: 31.

For through him we both have access by one Spirit unto the Father.—EPHESIANS 2: 18.

If man, knowing good and evil could, through the law, become capable in himself of choosing the good and shunning the evil, having no need of a Redeemer, could attain to the perfection God requires,—why, may we ask, was he sent forth from the Garden of Eden when he was capable of taking of the tree of life and living forever?

It was because he might have Christ for a Re-

deemer and enter into that eternal life which is Jesus Christ alone and was not in the tree that would make him live forever, but would not make him one with Christ, as Christ is one with the Father, and thus not only live forever but through the Son of God be brought into the family of God, whom he could have as a Father, becoming capable of being through faith (a gift of God) raised from the dead by Jesus Christ, to dwell with Him forever.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

—GENESIS 3: 22, 23.

And if Christ be not raised, your faith is vain; ye are yet in your sins.—I CORINTHIANS 15: 17.

So then they which be of faith are blessed with faithful Abraham.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—GALATIANS 3: 9, 10.

Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

—DEUTERONOMY 27: 26.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy

Ghost, according to his own will?—HEBREWS 2: 4.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—ISAIAH 9: 6.

The tree of life in the garden of Eden was made to grow out of the ground.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—GENESIS 2: 9.

But there is a Tree of Life which is in the midst of the Paradise of God.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—REVELATION 2: 7.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. —REVELATION 22: 13, 14.

Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.—JOHN 14: 6.

JESUS MADE A WILL

Jesus Christ, the only begotten Son of God, made a will. It is recorded in the seventeenth chapter of the Gospel according to John:

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.—JOHN 17: 24.

*Neither pray I for these alone, but for them also which shall believe on me through their word;
That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.
And the glory which thou gavest me I have given them; that they may be one, even as we are one.—JOHN 17: 20, 21, 22.*

All Israel is witness to this will. It was finished on the Cross of Calvary.

*Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me and understand that I am he, before me there was no God formed, neither shall there be after me.
I, even I, am the Lord; and beside me there is no Saviour.—ISAIAH 43: 10, 11.*

This ought to persuade those who believe Scripture and yet deny that Jesus Christ and God are One, since it proclaims that there was no God before Him and shall be none after Him, and no other Saviour than Him.

Israel is given by promise; they may inherit by will—if they believe. Shall they continue to disbelieve?

*Now cheerful to the house of prayer,
Your early footsteps bend;
The Saviour will Himself be there,
Your Advocate and Friend,
Once by the law your hopes were slain,
But now in Christ they live again.*

THE END

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